

THE EAST ANGLIAN.

MAY, 1865.

NOTES.

PARTICULAR ORDERS, &c., OF BISHOP WREN, 1636.

Two editions of Bishop Wren's "Particular Orders, &c.," have been, I am informed, published. I cannot, however, think that they are common, as I have not met with any other copy than the contemporary MS., from which I have transcribed the following, in the hope that it may be acceptable to some of your readers.—EXTRANEOUS.

Particular orders, Directions, and Remembrances, giuen in the Diocese of Norwich, vpon the Primary visitation of the Reuerend father in God, Matthew, Lord Bishop of that See, 1636. *

1 **T**hat the whole diuine service be read (both the first and second Service) on Sundayes and holidayes, and Lecture dayes (if they have any.) And that the Com'union service (called the Second Service) be audibly and distinctly read at the Com'union Table vnto the end of the Nicen Creede, before the Sermon or Homily (yet so as in very large Churches, the minister may come neerer to reade the Epistle and Gospell,) and after the Sermon or Homily, the prayer for the whole estate of Christ's Church, and one or more of the appoynted Collects, at ye Com'union table likewise, and there to diamisse the Congregation with the *Peace of God, &c.*

2 **T**hat the Prayer before the Sermon or Homily, be exactly according to the LVth Canon (*mutatis mutandis*) onely to move the people to pray in the wordes there p'scribed, and no otherwise, vnlesse he desire to interpose the name of the two Vniuersities, and of a Patron; And no prayer to be vsed in the Pulpitt after Sermon: but the Sermon to be concluded with *Glory be to the father, &c.*; and so to come downe from the Pulpitt.

3 **T**hat the Com'union Table in every Church do alwayes stand close vnder the East wall of the Chauncell, the endes thereof, North and South, vnlesse the Ordinary give particular direction otherwise, and that the Bayle be made before it, (according to the Archbishop's late Iniunctions)

* Matthew Wren, translated from Hereford to Norwich, November, 1635, and from Norwich to Ely, April, 1638.

reaching Crosse from the North wall to the South wall, neere one yarde in height, so thick with pillars that doggs may not gett in.*

4 That the Letany be never omitted on Sundayes, wednesdaies, and fridayer; And that at all tymes the minister be in his Surplice and Hood, whensoever he is in publique, to performe any parte of his Preistly function. And that in reading ye Chapters he leave out the Contents, and after the Lessons, do vse no Psalmes or Hymnes, but those that are appoynted in the Com'on Prayer Booke.

5 That the *Gloria Patri* be sayd after euery Psalme, all standing vp; and that the people do audibly make all aunsweres in the Letany, and all other partes of ye Service as is appoynted in the booke of com'on prayer; And to that end to leade the com'on people therein, that there be a Clerke in every parishe that can reade sufficiently, and have competent allowance from the parishe; and where there is none, that there be one foorwith appoynted and chosen according to the Can'on.

6 That the *Quicumq' vult*, or Creede of *Athanasius*, be vsed (on the dayes by the Rubrick appoynted) in stead of ye Apostles' Creede; And that Ministers forgett not to reade the Collectes, Epistles, and Gospell, appoynted for the Conversion of St Paull, and for all the Holy weeke before Easter, and for St Barnabys day, and for Ashwednesday, with the Com'ination also on that day; and Also to vse the Prayers and Suffrages in going the Perambulation, which is yearly to be observed in every parish, vpon the Rogation dayes, vizt: the monday, Tuesday, and wednesday before Ascension, and at no other tyme; At which it is antiently inioyned, that the ministers at some convenient place do (in a word) admonishe the people, to give thancks to god, beholding his benefitts in the fruits of the earth, sayeng the Ciiij Psalme, and as tyme and place shall admitt, the Ciiij Psalme, and at any speciall bound marke, repeating this or such holy sentences of Scripture: *Cursed be he that remoueth away the marks of his Neighbour's land*: And that returning at last to the Church, there they say the diuine service.

7 That no man do p'sume to have his hatt on his head in the tyme of Service and Sermon in the Church;† And that due and lowly reverence be visibly done by all persons present, when the blessed name of the Lord *Jesus* is mentioned, And that euery one of the people do kneele devoutly when the Confession, Absolution, Comaundements, or any Collect, or other Prayer is read, both at the tyme of the Com'on Service of the Church, as also at Christenings, Burialls, marriages, &c.

* Altar rails are of comparatively modern introduction. Dogs must have been a sad nuisance about this period. In the parish accounts of Watton, for 1659, is a memorandum of a man being employed to keep the dogs out of the church. And that the rail being made thick with pillars was no idle precaution, we may gather from a note to page 53 of Mr. Pigot's *History of Hadleigh*, in which mention is made of a dog running away with the communion bread.

† It was the custom in Queen Elizabeth's time, if not later, for men to wear their hats in church during service. See *Notes and Queries*, 2nd s., vol. v., pp. 168, 247, 525.

8 **That** warning be given by the minister for Holy daies, and fasting dayes of the next weeke, following ymediatly after the Prayer for the whole estate of *Christ's church*, and that as soone as such warning is given, the second of those three Exhortations (which next after the Prayer for the vniuersall Church are sett downe in the Service booke) be treatably pronounced: After which to followe some of the Collects appoynted, and then to dismisse the people with the *Peace of God, etc.*

9 **That** when any neede is, the sick by name be prayed for, in the reading Deske, and no where els, at the Close of the first Service (except it be in the afternoone, and then to be done ymediatly after the Creede), vsing onely those two Collects which are sett downe in the Service booke, for the visitation of the sick. That next after y^e marriage (if there be any) be begunne in the body of the Church, and finished at the table. That the Churching of women beginne as soone as the minister comes vp to the Com'union Table before the Second Service, vnless there be a marriage the same day, for then the Churching is not to beginne till those prayers appoynted to be sayd at the Lorde's table for the marriage, be ended.

10 **That** women to be churched come and Kneele at a side neere the Com'union table without the Rayle, being veyled according to the Custome, and not covered with a Hatt; or otherwise not to be churched, but presented at y^e next *Generalls*, by the minister or Churchwardens or any of them.

11 **That** they goe vp to the holy Table at Marriages; at such tyme thereof, as the Rubrick so directeth; And that the new marryed persons do Kneele without the Rayle; and do at their oune chardge, (if the Com'union were not warned y^e Sunday before) receive the Holy Com'union that day; or els to be p'sented by the minister and the Churchwardens at the next *Generalls* for not receiuing.

12 **That** no minister p'sume to marry any persons, whereof one of the parties is not of his parishe, vnles it be otherwise expressly mentioned in the License; nor that he marry any by vertue of any facultie or License wherein the authority of an archdeacon or officiall is mentioned *sub-pœna suspensionis*.

13 **That** the Parishioners be warned by the Minister and Churchwardens, to bring their children to church for baptisme in due tyme; And if any childe be not brought before the second lesson, that the Parents be presented for that default: And that no Baptisme be administred (excepting in the case of extreame necessitye) but on y^e Sunday or Holiday.

14 **That** the ffont at Baptisme be filled with Cleane water, and no dishes, payles, nor basons be vsed in it, or instead of it.* And that the

* It would be well if this order were obeyed at the present day, and the trumpery models of founts, and the dirty little basons, found in too many baptismal founts at once expelled.

Minister admitt, but 2 Godfathers and one Godmother for a male childe: and 2 Godmothers and one Godfather for a female: And then do at first aske them whether the childe be yet baptized or no, and do take it in his armes, and signe it with the signe of the Crosse when he baptizeth it, and after all do admonishe them to bring it to Confirmation when tyme shall serve.

15 **That** all Co'municants come vp reverently and Kneele before ye Rayle to receive ye Holy Co'munion, and that ye minister repeate to every Co'municant, seuerally, all ye wordes, that are appoynted to be sayd at ye distribution of the Holy Sacrament.

16 **That** no wicker bottles, or Taverne potts be brought vnto ye Comunion Table; And that the bread be brought in a cleane cloth or napkin: And that the wordes of Consecration be audibly repeated agayne, if any bread or wyne be to be vsed which was not at first consecrated.

17 **That** the minister and Churchwardens of great parishes to avoyd Confusion, and overlong wearyeng of the minister and of the parishioners, do take order that there may not come above 300 or (at ye most) 400 Co'municants to one Co'munion, for which occasion they are warned to have Co'munions the oftener.

18 **That** the Holy Oblations (in such places where it pleaseth God at any tyme to putt in to the hearts of his people by that holy action, to acknowledge his guift of all they have to them, and their tenure of all from him, and their debt of all to him) be received by the minister standing before the Table, at their coming vp to make the sayd Oblation, and then by him to be reverently presented before the Lord, and sett vpon the table till the Service be ended.

19 **That** the minister do Catechize in the afternoone, half-an-hower at least ymediatly after the last ringing or tolling of the Bell for the Evening prayer: according to ye Questions of the Church Catechisme onely and standing in the reading Deske.

20 **That** the ministers reading Deske, do not stand with the back towarde the Chauncell, nor too remote or farre from it.

21 **That** the Chauncell and Alleyes in the Church be not ineroached vpon by building of seates: And if any be so built, the same to be removed and taken away: And that no Pewes be made over high, so that they which be in them cannot be seene how they behave them selues; or the Prospect of the Church or Chauncell be hindred; And therefore that all pewes which within do much exceede a yarde in height, be taken downe neere to that scantling vnlesse the Bishopp by his owne inspection, or by the viewe of some speciall Commissioners shall otherwise allowe.

22 **That** none of what ranke soeur do Keepe any Chapleyns, Schoolemasters, ministers or Schollers in their howses to reade prayers, and expound Scriptures, or to instruct their family, vnles they be thereunto enabled by lawe.

23 *That* (Whereas Sermons are required by the Church of England onely vpon Sundayes and Holidayes in the forenoone, and at marriages, and are p'mitted at funeralls) None p'sume to take vpon them to vse any preaching or expounding, or to have any such Lecturing at any other tyme without expresse allowance from the Bishopp.

24 *That* every one allowed to be a Lecturer do reade the diuine service fully in his Surplice, and hood, before every Lecture, in the same maner as is appoynted on Sundayes, And that all Lecturers behaue them selues modestly in their Sermons, preaching faith, obedience, and good works, in all thinges observing his Maties Declaration p'fix'd before the 39 articles, and his Maties Jniunctions, without meddling with matters of State, Newes, or Questions late in difference; nor favouring or abetting any Schismatics or Separatists, either by Speciall prayer for them, or otherwise approving of them.

25 *That* the Churchwardens suffer no man, but their owne parson, vicar, or Curate to preache vpon any occasion in their Church, till he shewe his License, and subscribe his name in their paper book for that purpose appoynted, and the name of the Bishopp who licensed him.

26 *That* there be the same maner of Ringing and tolling of Bells to Church on Holidayes, as is vsed on Sundayes, And that there be no difference of ringing to Church, when there is a Sermon, more then when there is none, excepting the Knells for funeralls.

27 *That* no Church windowes nor Chauncell windowes be stopped vp, in any parte, nor the ffloore in any parte vn-paved, or vn-cleane kept, nor the Churchyard any wayes abused, annoyed, or prophaned.

28 *That* all Defaultes contrary to the premisses, be faithfully enquired into by the Officials, from tyme to tyme, at their Generalls, of whome the Bishopp will require an account concerning the same.

EXTRACTS FROM PARISH REGISTERS (VOL. II., p. 188.)

Thurilton, co. Norfolk.

Collected in this Towne for ye Releife of ye Inhabitants of Southwold, oherwise Soulbay, ye summe of Thirtie Shillings and five pence.

Sammuel Skinnet, Cleark.

Robert Ward.

ffraunces Michelburgh, Churchwarden.

Henrici Signum Wales, overseer.

Octobr ye 26th, 1863.

Mem. Received then of the Widd: Mickleburgh, by the hands of Tho. ffalke, her father, ten shillings for a mortuary vpon ye account of Will: Mickleburgh, lately deceased.

paid before

Edw: Chichely,

Will: ffreman.

Mem'd. June 2d, 1717.

Dan: Weld, Rector.

Rec' then of ye Widdow Fryer, ten shillings for a Mortuary, upon account of Robt. Fryer, her Husband, lately deceased by me,
 paid before Fra. Fayerman,

Eliz. ffryer, Rect. of Thurlton.

John Sparrow.

Nov. 26th, 1717.

Rec: then of Mr. Mickleburgh, executor to Mr. Sam Denny, lately deceased, tenn shillings, as a mortuary for ye said Sam. Denny, by me,
 Fra: Fayerman.

Feb. 10, 1737. Rec. of Mr. Pell, Jun., Ten Shillings for a Mortuary at ye Death of Mrs. Denney, His Grandmother.

Fran: Fayerman.

Francis Fayerman received Mortuaries of ten shillings, at death of John Sayer, from his brother William Sayer, 1750; 1753, of Mrs. Sayer, at death of her husband John Sayer; of Jonathan Farrow, at death of his father Jonathan Farrow, 20 March, 1755; and others from sundry persons.

Briefs Published in Thurlton, in ye year 17—*

Towcester, in ye County of Northampton, Recd. and publish'd this 6th of April, and Collected loss by Fire 1057*li*. 00*li*. 01*s*. 00*d*.

North Marston, in ye County of Bucks, losse by fire 3465*li*. Recd. and publisht this 6th of April, 1707 and Collected 00*li*. 01*s*. 02*d*.

T. Denny, Churchwarden.

Shire-lane, in ye County of Middlesex, 3505 losse by fire, recd. and publisht this 27th of April, 1707, and Collected 00*li*. 01*s*. 07*d*.

Bromley Church, in ye County of Salop, Damage 1390*li*. Recd. and publisht this 18th of May, 1707 and Collected 00*li*. 00*s*. 10½*d*.

Return'd at ye same time to ye Churchwarden—T. Hall.

Joseph Wakelin, of Hartley green, in the County of Stafford, losse by fire 612*li*. Recd. and publisht' this 1st of June, 1707 and Coll'd 00*li*. 00*s*. 06*d*.

Return'd at ye same time to ye Churchwarden—T. Hall.

Spilsby, in ye county of Lincoln, losse by fire 5984*li*. Recd. this 14th July, 1707, and publisht July 20th and Collected 00*li*. 00*s*. 08*d*.

5 May, 1708, rd Halmans peticon. 00*li*. 02*s*. 01*d*.

[The registers commence in the year 1568.]

GEORGE W. MARSHALL.

* The custom of making collections for charitable purposes by means of Briefs seems to have been frequent some century and a half ago. Hook, in his *Church Dictionary*, thus explains them:—"The word brief, in our prayer book, signifies the sovereign letters patent, authorizing a collection for a charitable purpose; as they are now styled Queen's letters. These are directed to be read among the notices after the Nicene creed."

HENRY VIII AND THE DUKE OF NORFOLK—STATEMENT OF THE DUKE'S
SERVANT, 15TH DEC., 1546.—(*Concluded from p. 162.*)

"My lords for my further declaracon that I was no prik to him in eny unlawfull Doing for the tyme that I medled wt his doings wich was about v or vj yeris almost past I never shifted eny fermor or tenaunt of his from ther fermis demeanes londs or other ther holds I never from the begining exacted eny of them by peymt of eny fine am'eyment or by eny other kynd of exacton by eny means.

Yt may lyke your good lordships further to be adv'tised that (wher I have been charged) that in passing the doings of my lord my masters and my lord of Surryes I have therewt passed & s'ved my own doings and terms I thus asserten your good lordships all that as I had doings for my seid lord of Surrye for v or vj yeris in his own causes so was I his under styward of my Lady of Richmonds lands in Norff^h which I esteme to the valew of ve marks by yere at the lest and his lyke understeward of the Town of Thetford and of other places adjoynynge to the same p'cell of the Duchi of Lancaster by sidis what hurt or good I was ev' able to do to eny tenant or fermor that my lord my mr had who I confesse wold here me better then ev' I desind. I have thus passed my own doings that ther is not oon tennt or ffermor or s'vunt alyve or ded emongst them all that can charge me from the beginyng of my s'rise to this daye that ev' I tke of eny oon of them in reward or other weies for eny good or hurt I might or could do them either hors mare cow calff chicken or capon or other catell or fowll quik or ded or eny other reward as plate monye coyned or uncoyned And yf ther be eny such let me not conlye have the shame & reproff therof but also I shall not crave your good lordships & mrshippes favor wich is more derer to me than all that lytell I have besides for my tryall wherin yt may lyke you to serch me by co'mission sent into the contrith (?) or other weyes as shall seme to you good.

And my good lordis for answer of what is charged to me by Mr. Corbett in that I shuld unfittinglye or craftelye conveye him from the Magdelyn chapell I thus asserten you for such truth as I will stand by so far as ye will license me that I was never required or p'swaded by my seid lord of Surrye to help him to the same wherin I may think my self more happye than wyse for yf the seid Erll had seid to me "Fulm'ston Corbett hath gotten a wey from the manor of Thorp now in my honds Magdelyn chapell a membr' of the same whrbly the same manor is som dele dismembered (as it is in very dede disme'berd) wt some other pese of land bought out of the same manor by the same Master Corbett (wherin I spate & speke all) wich seid chapell I wold gladlye have hom ageyn as yt was byfore wherfor I wold ffulm'ton that ye shuld travill wt the same Corbett as I maye have agayn the same"* My lords yt had been possible for me thinking no hurt to com therof to have onestlye traveled wt the same Mr. Corbett to have accomplished my seid lords request but my lords yt was not so yt was quite contr'arye of the other side Mr. Corbett fearyng my lord my

* The inverted commas are not in the original.

my^{re} displeasur for so purchasing the same cam first to Kenynghall to declare himself therein to my seid lord my^{re} wherin I was no hindrer and after that not only by himself but also by the help of Mr Wharton his gret & familiar frind craved of me to joyne in frendshp wth them as he might be the rather by my means restored ageyn to my seid lord of Surrys favor making to us both then no receyving ther of in co'parisson of my seid lords favor wherupon I traveled wth my seid lord accordynglye and in the end the same Mr Corbett cam hom to my hows and by his letter sent to my seid lord offered to him the Disposicion of the same Chapell wherunto it is lyke a nough I did giff him yn advise to do but in feith as no just (?) to serve my seid lords term but as a frind to Mr Corbett as I then thought the case required And after that the same Mr Corbett did franklye & freelye giff to my lord the same chapell wich was but the patronage of a chapell of vth by yere in the King's Bokes as I remembr' with the next advsion therof the encomment yett alyve a man of good lust (as I here) wich gift was yet never worth to the seid Erll ijs so far as ev' I could lern And to prove that the same was given franklye & frely by the same Mr Corbett to my Lord I dought (*sic*) not but that Mr Govey Mr Catlyn Mr Mondford Mr Thoms Husye wth div^s others will depose upon his own report to them long byfore this matter com in question that he did franklye & frelye give to the seid Erle the same chapell (Wherin I might speke mich more and shew some letters to prove that the same Mr Corbett hath herin handelyd me much more unjentelye then he hath doon any man ellis in Norff: that I do know) wich I do not ascribe to him but to my misfortune I most humblye beseeche your good lordships to here me for my further declaracon a lytill more I have lyffed and occupied in such sort as your lordships maye lern & heare I was never yett sued for my own debt or for any mans ellis that I stode bound for I never my self sewid above iiij for eny dett that I can remembr' I never peured eny man to be entided (?) other than selous for administracon of Justice nor no many eny weis in me I never toke eny grote or peny for the amendis of eny that eny neighbor I have hath doon to me in my corn medow pastur or other weyes and yett I have susteyned som as is not unknowen My lords I have peied wthin thes ij yeris last past above cth for the redempcon of leasis nought in the law conlye for the exchewing of sute & for quietnes sake

Finallye my good and gracijs lords & masters I have s'ved the King his majeste by my lords co'maundmt thes x yeris past when I have been therunto called in such sort & wth such a hert as I wold to Almighty God that his highnes knew and that not chiden from you and then I durst boldlye crave of your good lordships & masterships all to be meanis & suters to his highnes for me as occasion shall s've wich so to do I do most humblye in the wey of charite beseech you all and I shall deyly according to my most bounden dutye prey (*sic*) to Allmighti Jhu for the pservacon of his most excellent majeste long to enduer in the victore of all his enemyes the knowledge of all such as menith not justly & trulye to his highnes I shall also preye to almighty God for the p'svacon of our most neble p'nce Edward wth the rest of the King his majestes children long to

endewer and for the helth of all you my lords & m^{rs} with such encrease of honor And in the end of all good as I may sey not offending his highnes for the good delyv'e of my m^r and his sone yf thei shall p've them selvis treue to the King his majeste and so and otherwys I leve them to the handywork of God and to the m'eye of the King his highnesses most bountifull m'eye & clemeanceye Your good lordships simple & bounden bedman hollye at your co'mandmnts

Riche ffulm'ston."

Cholsea.

WALTER RYE.

MARTELLO TOWERS.

The following remarks, from Lord Stanhope's *Volume of Miscellanies*, p. 49, deserve, I think, a place in the *East Anglian*.—I.

"Mr. Windham, in his speech of December 9th, 1803, observes of the Martello Towers that they were so called from a place of that name in Corsica; and I have quoted that sentence from him in my 'Life of Pitt.' Since my own publication, however, there has been suggested to me, by a very high authority upon all such subjects, a derivation far more probable than Mr. Windham's, and certainly, as I conceive, the right one."

The noble Lord then gives the following extract from two letters, written by the late Sir George C. Lewis:—

"April 2nd, 1862. "The origin of Martello Towers, I believe, to have been that when piracy was common in the Mediterranean, and pirates like the Danes, made plundering descents upon the coasts, the Italians built towers near the sea in order to keep watch and give warning if a pirate ship was seen to approach the land. This warning was given by striking on a bell, with a hammer; and hence those towers were called *Torri da Martello*."

"May 7th, 1862. I think that I have discovered, with the assistance of a friend, the origin of Windham's statement. An attack was made on the tower of Mortella, in Corsica, by the British forces both by sea and land in February, 1794. The tower was taken after an obstinate defence, but the two attacking ships were beaten off. This circumstance is likely to have given rise to the confusion between Martello Towers generally, and this tower of Mortella."

Lord Stanhope adds:—

"During the summer, I chanced to be reading in Ariosto, and met with two lines which entirely bear out Sir George's explanation. They occur in the 'Orlando,' canto x stanza 51.

'E la campana martellando tocca
Onde il soccorso vien subito al porto.'

"Thus again in canto xiv stanza 100—

Le campane si sentono a martello
Di spessi colpi e spaventosi tocche."

EXCOMMUNICATIONS.

No doubt many of your readers will remember to have met with memoranda in parish registers of excommunications having been published. I enclose a copy of a schedule of excommunication, no similar document having yet been printed in your pages.—F. HUNT.

In the Name of God Amen. Whereas the Worshipful Robert Nash, Doctor of Laws, Official Principal of the Episcopal Consistorial Court of Norwich lawfully constituted, rightly and duely proceeding in a certain Cause of Defamation, now depending before him in Judgment undetermined, Between Ellen the Wife of Benjamin Barwick, of Downham Markett, in the County of Norfolk, Diocese of Norwich, and in his Jurisdiction, the Party Agent and Complainant on the one Part, And Robert Wilkinson of Downham Markett aforesaid the Party Accused and Complained of on the other Part, At the Petition of the Proctor of the said Ellen Barwick hath pronounced the said Robert Wilkinson contumacious for and on Account of his manifest Contumacy and Contempt in not Appearing before him, his Surrogate, or some other competent Judge in that behalf, at a certain Time and Place to him in that behalf lawfully Assigned and long since elapsed, he having been duly & personally cited, thrice publicly Called, long and sufficiently Waited for and expected, but by no means appearing to Answer the said Ellen Barwick in the aforesaid Cause, but contumaciously Absenting himself, And in Pain of such his Contumacy and Contempt, hath Decreed him to be Excommunicated, Justice so requiring. We therefore John Brooke, Clerk, Presbyter, having sufficient authority for that Purpose, do hereby in Writing Excommunicate him the said Robert Wilkinson, according to the Decree aforesaid.

Read and Signed By Me,

Octr 14, 1741.

J. BROOKE, PRESBYTER.

LANGLEY, NORFOLK.

Langley church is beautifully situated on the skirts of the finely wooded park, and the noble tower rises stately above the extensive buildings of the old Grange farm, and forms a grand feature in the landscape from the boundary terrace of the rich parterre in front of the mansion.

The church is of unusual dimensions when compared with others in small villages, but has suffered materially from injudicious repairs and the substitution of meretricious decorations totally at variance with the enrichments of the sixteenth century.

The massy tower is apparently erected on the foundations of some anterior building, and was probably intended for a more proportionable elevation. Near the north wall of the church is still preserved a tombstone with a cross in low relief, in the peculiar style of the twelfth century. In the west front of the tower there remains a rich window in the Perpendicular style; the Tudor arch is mutilated, but may serve as a guide should future aspirants to the knowledge of ecclesiastical architecture desire to indulge in the pleasure of renovating an excellent example of the style most conducive to the solemn associations of the mind when in the exercise of the most hallowed duty imposed upon mankind.

It is probable the original entrance to the church was by the south porch, which is now used as a vestry, and it is further probable the north porch which is now the entrance, was a subsequent addition for the general convenience. At the north-east angle of the entrance is preserved a stoup of large dimensions but entirely devoid of ornament.

The late Baronet, Sir William, has caused to be erected at the south-east angle of the churchyard, a mausoleum, in which he now lies interred with his lady, and the remains of his lamented son, the Rev. William Henry Beauchamp Proctor, rector of Chedgrave, who was killed by a fall from his carriage, and subsequently removed from the place of interment to rest beside his parents. On entering the church the extreme order which prevails, and the utmost neatness, is at once impressed upon the visitor—the unnumbered tints from the stained glass fall on every object, and subdue that glare of light which is far from harmonizing with the solemn and subdued veneration and reverence.

The heart in concert with that temperate awe
And natural reverence which the place inspired,

all must feel as they tread with tremulous footsteps the chilling pavement or pause in the hurried rhapsody of thought, mingling the living with the dead—then in silence breath an orison upon thy sire's or thy grand-sire's grave—and then, reader, but not till then, pen your censure for these wandering reminiscences—H. DAVENEY.

(To be continued.)

Desks in Churches hung with green cloth (vol. II. p. 190).—I venture to suggest the following reason why directions were given, at the Visitation referred to, that the desks in the Cambridgeshire churches should be hung with green cloth. According to the custom of the western church, *green* was the ordinary colour of the altar frontal and priest's vestments, on the great majority of Sundays, and other days throughout the year; and if the church in England, after the Reformation, had followed the custom of the western church, when only *one* altar cloth was used, green would have been the invariable and universal colour. The church in England, however, as a rule, traditionally followed the use of Sarum, which prescribed *red*, not only for festivals of martyrs, but for ordinary Sundays during the year. In recent times dark blue altar cloths and pulpit hangings have been in very general use, in village churches; but this arose, no doubt, from the fact that common blue cloth was cheap, and more easily procurable. It seems most probable, I think, that green was ordered in consequence of its being one of the five ecclesiastical colours, and obviously the most appropriate of them that could have been selected. Attention would have been paid to such a point at the period mentioned; and if the visitation happened during the episcopate of Wren, he was a man likely to have enjoined the use of green on that ground. At the present day in churches which possess a complete set of altar frontals, the use of the western church is universally followed.—K.

EAST ANGLIAN FOLK-LORE (VOL. II., p. 190.)

The first primroses.—At the first gathering of primroses, in Essex, neither a single flower nor a small bunch should be brought into the house. If the first primroses brought into a farm house be few; but few chickens will be reared. I have heard it said to a child—"Do not bring such a small bunch of primroses as that into the house, or there will be no chickens this year; go again, and gather a large bunch."

Most of the omens and superstitions mentioned by your correspondent are by no means peculiar to East Anglia, but almost of universal prevalence in England.—K.

QUERIES.
MAIDEN SESSIONS—WHITE GLOVES.

At a recent Quarter Sessions, held at Ipswich, there were no prisoners for trial, and the Mayor in consequence presented the Recorder with a pair of white gloves. Can you inform me of any other instance of the kind having occurred in the county of Suffolk, and if so, when?—J. G.

Family of Prideaux (vol. II., p. 94.)—There is now residing at Langham, Oakham, Rutlandshire, a Mrs. Prideaux, but of what county she is a native, I am unable to say. Perhaps my naming this fact may be of service to your correspondent.—JUSTIN SIMPSON.

Iceni—Ikenild Way.—The great Roman road which passes through the counties of Norfolk and Suffolk, was, I presume, so named from its traversing the territory of the *Iceni*. Camden, in his *Magna Britannia*, confesses his inability "to decipher this name unless from a wedge, Iken." Is this the correct derivation of the word? Was the territory of the *Iceni* anything in the form of a wedge?—TYRO.

Subterranean Passage at Reedham, Norfolk.—Waiting at the Reedham railway station a short time since, I met with a native labourer, who told me that it was believed there was a subterranean passage, leading from Reedham hall to the church; and that the top of this passage was frequently touched by the plough when working the land. Is anything known about this underground way? Has it ever been traced, or opened, or its use or object conjectured?—C.

Trawl.—As the East Anglian coast is one of the head quarters of the English trawlers, it is fitting that the meaning and origin of the word "trawl" should be elucidated in your pages. A writer in *Fraser's Magazine* for April, 1865, p. 520, says that, "the word *trawl*, or *traul*, is a mere corruption of *trail*, the term being derived from the manner in which the net when in operation trails in working the smooth grounds whereon, and whereon only, it can be made for fishing purposes." Is this so? The word does not occur in any edition of Johnson that I have consulted; but Phillips' Dictionary (*New World of Words*, 1720) has "TRAWLER-MEN, a sort of fishermen that used unlawful arts and engines to destroy the fish upon the river Thames; among whom some were styled *Hebber-men*, others *Tincker-men*, *Peter-men*, &c."—PHILOLOGOS.